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INTRODUCTORY ADDRESS

ON THE

STUDY OF ANTHROPOLOGY,

DELIVERED BEFORE

THE ANTHROPOLOGICAL SOCIETY OF LONDON,

FEBRUARY 24TH, 1863,

BY

JAMES HUNT, Ph.D., F.S.A., F.R.S.L.,

(HONORARY ASSOCIATE OF THE ANTHROPOLOGICAL SOCIETY OF PARIS)

PRESIDENT.

(Published at the general request of the Meeting.)

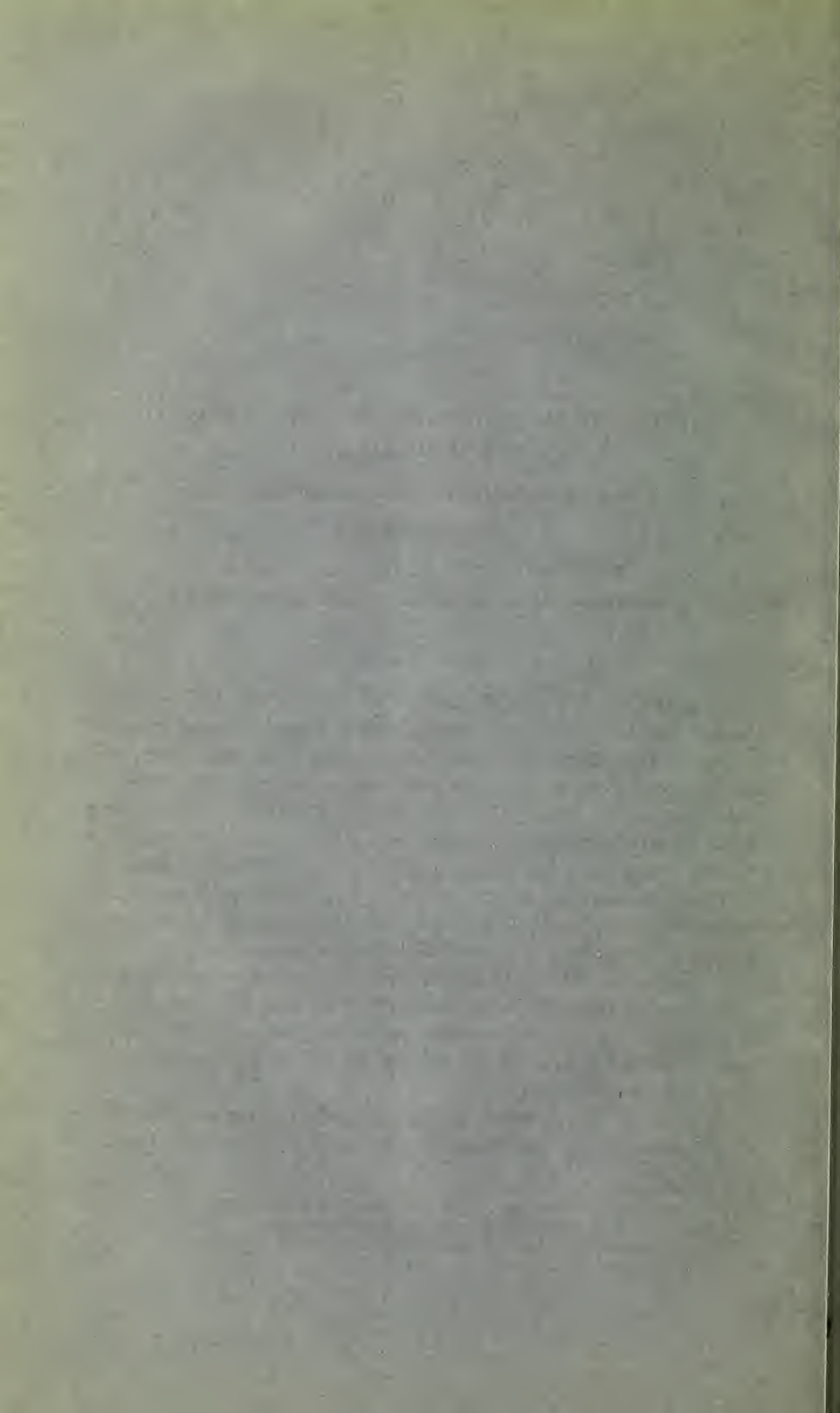
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By JAMES HUNT, Ph. D., F.S.A., F.R.S.L.,

FOREIGN ASSOCIATE OF THE ANTHROPOLOGICAL SOCIETY OF PARIS,
PRESIDENT.

GENTLEMEN,—I find myself placed in the honourable but somewhat difficult position of being the first speaker at a newly-formed scientific society. One thing, however, inspires me with confidence, the knowledge that my position has been caused more by my interest in the objects of the Society than by any special qualification for such a task. I shall therefore offer neither excuse nor apology for the matter I bring before you : but will simply beg all who hear me, to grant me that patience and sympathy to which, as your President, I feel myself to some extent entitled. We are met, then, this evening, to inaugurate a society of students of a great branch of science which, up to this time, has found no fit place for discussion in any other institution.

Without dwelling on the etymology* of the title of our Society, it is still requisite that we should have some clear conception of the real import and breadth of the science which we unite specially to study and elucidate.

By some writers (especially by Dr. Latham), Anthropology has been so circumscribed in its meaning as to imply nothing more than the

* "Anthropos, *man*, both as a generic term and of individuals, from Homer downwards ; in plural of *whole nations, mankind, the whole world*.

"Anthropos, Lat. *homo*, being *man*, as opposed to *beast*.

"Anthropologos, speaking or treating of man. Aristotle, *Nicomachean Ethics*, 4, 3, 31."—LIDDELL & SCOTT.

relations of Man to the mammalia. If we were to accept this meaning of the term Anthropology, we should still have a vast and important field of investigation. I, for one, am prepared to accept this as our first great duty; and what a vast leap will science have made when those relations are fully established! I do not hesitate to assert that the question of the relation of Man to the mammalia lies at the very root, and must be the basis, of the development of the science of Man. What time has not been wasted in idle speculations, assumptions, and theories respecting the history of Man! What volumes have not been poured forth from the press on the origin of the human family! and yet at this moment Man's place in nature is a matter of grave dispute. What a strange position for science in the nineteenth century, to be found ignoring the connection of Man with the physical universe by which he is surrounded! And yet I think I may say with truth, that nearly all the writers respecting the problem of Man's past life have ignored his connection with the lower animals, simply because they have not been able to see the exact relation. But is it not perfectly useless to go on longer, thus looking at Man as a being disconnected from the whole chain of organic life? I will not waste time in showing that progressive knowledge of Man's history was impossible, so long as we were working in such a fundamentally erroneous system of investigation.

But I would not have it supposed that the science of Anthropology has any right to be confined to such limits. Anthropology is, on the contrary, the science of the whole nature of Man. With such a meaning it will include nearly the whole circle of sciences. Biology, anatomy, chemistry, natural philosophy, and physiology must all furnish the anthropologist with materials from which he may make his deductions. While Ethnology treats of the history or science of nations or races, we have to deal with the origin and development of humanity. So while Ethnography traces the position and arts of the different races of Man, it is our business to investigate the laws regulating the distribution of mankind.

These are more or less philosophic questions, and the public may be disposed to ask us, in this matter-of-fact age, what practical bearing our investigation can have on human welfare. To such an inquiry I would most unhesitatingly reply that, not only must we look to the anthropologist for all the reliable accounts we can ever have of Man's origin or early history, but that there is no science which is destined to confer more practical good on humanity at large than the one which specially investigates the laws regulating our physical nature. We

shall not stop when we have discussed the mode of man's origin or his development into what he now is, but we shall go on to inquire what are the laws by which he is at present regulated. Why, for instance, a race of mankind is arrested in development, or perishes, in one region and in another flourishes? What can be more practical than showing the causes which deteriorate or destroy the races of Europe, when removed to some other regions? How many thousands of our soldiers' lives would be saved annually if we studied temperament in the selection of men suitable for hot and those for cold climates? But I must not dwell on particulars. Suffice it to say that in whatever way we look on the study of the science of man we see good reason to believe that, as students of human nature, we cannot be dreaming theorists, but that every truth we discover must be for the benefit of humanity at large.

Whatever may be the conclusion to which our scientific inquiries may lead us, we should always remember, that by whatever means the Negro, for instance, acquired his present physical, mental, and moral character, whether he has risen from an ape or descended from a perfect man, we still know that the Races of Europe have now much in their mental and moral nature which the races of Africa have not got. We have hitherto devoted our attention almost exclusively to physical Anthropology, which Blumenbach first founded. We now require to investigate the mental and moral characteristics of mankind generally. The difference between the European and the African is not so great physically as it is mentally and morally.* We must, therefore, not neglect the psychological investigation, but must pursue it hand in hand with our physical investigations. Perhaps the psychological distinctions proceed from physical causes alone, but we shall be more likely to get light thrown on this difficult question if we conduct both investigations at the same time.

A serious charge has been made against the American School of Anthropology, when it is affirmed that their interest in keeping up

* In making this assertion I would not be understood as joining in the vulgar error that the Negro only differs from the European in the colour of his skin and peculiar hair. On the contrary, the physical differences are neither few nor insignificant. From the researches of that accomplished anthropologist, M. Paul Broca, we now know that the white substance of the brain of the Negro is of a different colour to that of a European, and that the *pia mater* contains brown spots, which are never found in the European. There are many other physical differences which our minute researches will bring to light. Whether all these physical differences, with the consequent mental and moral distinctions, combined with the asserted fact that nowhere does there exist a permanent hybrid Euro-African race, are of sufficient value to justify us in classifying the Negro as a distinct species, is a point on which, for the present, I hazard no positive opinion.

slavery induced the scientific men of that country to advocate a distinct origin for the African race. For myself, I believe such a charge to be a gross calumny. If it could be demonstrated that the Negro was descended from the ape only a few generations ago, it would not at all alter the fact that at present he is a man, and has enough in common with ourselves to make us know that his parentage can be no excuse for using him cruelly. Or supposing that the Oran-ùtan is, as the Dyaks believe, a degenerated species of man, it is equally certain that he is not now a *man*, and has not the same claims on our sympathy as the most degraded savage.

I would therefore express a hope that the objects of this Society will never be prostituted to such an object as the support of the slave-trade, with all its abuses; but at the same time we must not shrink from the candid avowal of what we believe to be the real place in nature, or in society, of the African or any other race. It will be the duty of conscientious anatomists carefully to record all deviations from the human standard of organization and analogy with inferior types, which are frequently manifested in the negro race. These observations should be made solely as to the existence of the facts themselves, and without any reference to the theories that may be founded on them. Future generations will thank us more for the establishment of good reliable facts than for any hap-hazard speculations. At the same time I would not say a word against the generalizer. In a society like ours we want thinkers as well as observers. We should give every encouragement to the accurate reasoner, as it is to him we must look for the laws which can be deduced from our illustrations and accumulation of facts.

I should have liked to have given this evening a sketch of the present state of Anthropology; but I shall only be able just to touch on some points which may throw light on the best means for its future development. In the first place, I think it will be well if we can fully realize the exact position in which we now stand, as we shall then be better able to appreciate the amount of work that is before us. I beg, however, that no one will interpret my opinions to be in any way the opinion of the Society generally.

As far, then, as I am able to judge, the science of Anthropology is not only in its infancy, but as a *science*, it hardly yet has any existence. Why we should have good reliable facts and systematic collections of the remains of all animals except man, is a psychological phenomenon of great interest, but one which I must not stay to investigate: but there can be little or no doubt of the fact itself. Dr. Morton in

America attempted to remedy this, and others have followed his example in this country, but what has really yet been done is comparatively useless for want of some general system and agreement between anthropologists. Without entering into the value of craniometry in elucidating some of the problems of man's physical nature, I would still insist that the facts are hardly yet at hand by which we can give any decided opinion on this point. During the last few years, much has been done, both in this country and on the continent, in illustrating the crania of different races; but no general system of measurement, based on some definite principle, has yet been successfully promulgated.

However valuable illustrations of crania may be, they are insignificant compared to the knowledge we derive from casts of the interior of the skull cavity. The importance of a collection of casts of the brain cavity of monkeys, anthropoid apes, and man, has induced Mr. Flower, of the Royal College of Surgeons, to undertake the duty of making such a series. Such a collection of casts will ere long bring about "the beginning of the end" of a very long controversy, which might be interminable without thus appealing to actual demonstration.

On such an occasion as the present, I think it will generally be admitted that we ought to consider the method which we should adopt in our investigation. The exact plan by which Anthropology should be studied has never yet been settled: but we must be all agreed on this point, or we shall fail to carry out the objects of the society. The great obstacle to the progress of Anthropology has been *à priori* assumption, not to say popular superstition. But if we are to make any progress with the science we are met to cultivate and develop, we must give up all such idle speculations as have been indulged in by nearly all ancient and modern writers on this subject. In the long-expected work "On the History of Human Folly," a most important chapter will be occupied in treating of the absurdity of the gratuitous assumptions and speculations on the origin of mankind. When we look back on the number of writers of learning and talent on the origin of humanity, it is perfectly wonderful to see the amount of ability which has been wasted, and all apparently from not investigating the subject by the only method that can lead us to any satisfactory result, viz., inductive and deductive reasoning. The metaphysician and others have attempted to prove the logical necessity of the unity of mankind. But is the origin of Man to be settled by the metaphysician? If so, *we* have nothing more to do. But what has been the result of such a state of things? Exactly what was to

be expected. While rapid progress has been made in every branch of science, the so-called "Science of Man" has remained exactly where Herder left it nearly one hundred years ago. It is evident, therefore, that as long as we continue to wildly speculate, no advance can be made, and we can never have a *science* of Man until we take the trouble to use a scientific method of investigation. We must, therefore, make up our minds to give up all assumptions and wild theories, and remember that the great problem of Anthropology can only be settled by *facts*, and not by abstract logic. It may be we shall have to wait for years before we shall get any true light as to the real origin of Man: but we must abide our time. We should always bear in mind that the man who believes nothing is nearer the truth than the one who believes in errors.

But judging from the researches that have been made during the last few years, there is some faint hope that we shall not have to wait long before a really rational theory of Man's origin can be advanced. The present time is most opportune for the formation of a society like ours. The question of the origin of Man which, owing to assumed vested interests, ignorance and superstition, had long been a forbidden subject of controversy, has now forced itself not only on the attention of men of science, but on that of the public generally. We have only to recall the episode of John Hunter and his "thousands of centuries," to see what a vast change has taken place during the last few years. Thanks to the geologist, we have *facts* to shew the existence of man at a period so remote that none dare assign even an approximative date. Indeed; in the present state of our knowledge, it were idle speculation to do so. The public mind is not accustomed to take sudden leaps, and we must, therefore, be content to wait for a time until the popular mind is prepared fully to understand the immense extent of time which the flint implements in the drift and other phenomena really indicate.

To show the absurdity of attempting to fix even an approximative date for the appearance of Man upon the earth, I quoted, in a paper read before the British Association at Oxford in 1860, the opinion of one of the most recent writers on the History of Mankind on this subject. Professor Waitz thinks to reconcile the hypothesis of the unity of origin of mankind (for which he is an advocate), that Man could not have been on the earth less than thirty-five thousand years, and that possibly he may have appeared as long ago as nine millions of years! Of course, such an opinion created a hearty laugh from those who were assembled in the divinity schools on that day. But Professor

Huxley has just asserted, "if any form of the doctrine of progressive development is correct, we must extend by long epochs the most liberal estimate that has yet been made of the antiquity of man."* If any plea were wanting for founding this society, I would ask you to look at the different degrees of progress which the sciences of Geology and Anthropology have made during the last fifty years. While geologists have been dealing with demonstrated facts, most anthropologists have been idly speculating, and others employing themselves in the still less profitable task of attempting to show the identity of black and white by metaphysical subterfuges totally unworthy, not only of science, but of all serious consideration. Geology has within a few years become a great science, and the most ignorant or superstitious dare not assail her conclusions. But Anthropology has been totally stationary during this time. And why? Because the same *method* of inquiry has not been employed. We should, therefore, take a lesson from the geologist, and found a science on *facts*. This course seems so self-evident, that I ought to apologize for even mentioning such things, did I not know that one branch of Anthropology, *i.e.* the science of nations, or Ethnology, has been attempted frequently to be based on historical statements, etc., and we have had the "Natural History of Man" written before we had any reliable facts on which to found that history.

Besides this, we find that the ethnologists have encumbered their science with all sorts of terms which are based merely on vague historical data, and frequently on myths. The whole of the nomenclature of the ethnologists is full of terms, the use of which imply a theory. We must be careful to avoid, as far as possible, the error into which they have fallen. I would strongly urge the necessity of rigid care in the acceptance of historical statements as a basis for our own science. The only portions of history, ancient or modern, which are of any use at all, are the observations which were made by contemporary historians. But these statements even are generally too vague to be of any value for science. As we do not now accept the opinion of any one traveller as the basis of science, so must we be careful not to accept the authority of any one historian. All our facts, as far as possible, should admit of verification, but with the exception of some of the statements in history relative to astronomical science, these statements do not admit of verification; and we must, therefore, not look to the historian to throw any great light on our science. We must study Archæology as a science, and merely use history as a

* *Man's Place in Nature*, 1863, p. 159.

commentary. Ethnology, as now understood, has quite outgrown the narrow basis on which it was started. We must, therefore, enlarge and deepen our foundations; collect a range of facts, and extend our sphere of observation, before we begin to fight some of the most popular ethnological questions of the day. Whatever might have been the value of Dr. Prichard's works in their generation, it is certain that is no little disgrace to our science that these works are still the text-books of the day. It is true, however, that neither in France nor Germany are the text-books on this subject of a much more satisfactory character. All systematic works have one fault in common; that they leave the great foundations of the science entirely based on conjecture, while they discuss subjects which are at present of little consequence, and only tend to produce party warfare. An attempt has been made to divide all ethnologists into two parties, monogenists and polygenists: and each party is supposed to be bound to support the side to which they may be espoused. Such a state of things is most unfortunate for science, and no progress can be made until we give up such fruitless skirmishing. If we take a glance at any of the great physical questions connected with Man, we find that nearly all is speculation—much, simple mythology. If we go to Borneo, we get the myth of the creation of man from the dust of the earth, and that woman was made from the great toe of the man; and the Thibetians believe that mankind descended from the ape.* Both hypotheses are very imaginative, and perhaps have about the same amount of actual facts to support them. What we know is, that transformation of species has yet to be proved. No one (except Agassiz and his *confrères*) will deny the possibility of the descent of man from the ape by some unknown law of development: but the admission does not in the least give any countenance to such being at all proved by existing data. Oken's origin of man from the scum of the sea belongs to the same category of assumptions, and the speculations of Reichenbach† also require facts to support them. He says, "The soil in which the first man originated was an animal, and his first mother was an animal, and his first nourishment was the milk of an animal." Very likely this was so; but we shall want more evidence than this author gives us to accept such a statement for anything more than an hypothesis—supported by presumed analogy, but not by facts. We shall probably see what must have been the law of Man's origin long before we shall be able to

* Link, *History of Mankind*.

† *Über die Entstehung des Menschen*.

demonstrate it. It will be our duty to test these hypotheses one against another—not by our own preconceived notions and theories, but by all the facts we can collect. We must always be ready to change our theories to suit our facts. As knowledge advances, it is absolutely necessary that the theories of every honest scientific man should change. True science cares nothing for theories, unless they accord with the facts. An hypothesis may be all very reasonable and beautiful, but unless it is supported by facts, we should always be prepared to give it up for one that is so supported; and as knowledge advances, so must the true scientific man change his theories. We should endeavour to be careful not to fancy we aid the cause of science when we absurdly give our support to theories that no longer can be reconciled with established facts. It will be a great misfortune to science, should students of nature ever become thus fondly wedded to their theories. Such conduct is to be expected from the ignorant, and consequently bigoted; but cannot be adopted by real seekers after truth. No doubt it is a weakness of our natures thus to cling to the theories of our youth; but we must be careful not to yield unreasonably to the charms of a first love. In our science, which, at present, is nearly all hypothesis, I think there is great need of this caution, and that we shall do well all to remember, that instead of having any cause of shame in giving up our unsupported theories, that it is something of which to be proud.

But having said so much, I ought, perhaps, to add, that it is the best plan to be very cautious in forming such positive theories, until we are warranted to do so by actual facts. We want speculation; but we must be careful always to make a rigid distinction between verified facts and speculation. It is the custom of the public to assert that a certain scientific man holds a certain opinion, theory, or hypothesis; but we must do all we can to let the thinking public know that such hypothesis is only held until we can get one that will more fully explain the facts. It is frequently asserted by scientific men on the Continent, that our cultivators of science are “priest-ridden,” and afraid to give utterance to their real scientific opinions. I will not stay to inquire into the amount of truth in the assertion, or to show that its general application is a gross calumny. I hope the members of this society will join with me in endeavouring to prove that many of our Continental friends entirely mistake our honesty in fancying that “the fear of public scandal,” (as they call it), in any way daunts the most free and open expression of honest opinion.

I have touched on the hypothetical views of Man’s origin, and

would wish distinctly to state, that it is not only the unity of origin from a single pair that is a pure hypothesis, but that the somewhat popular view of the plurality of original pairs, or the creation of Man in Nations, (as Agassiz and many others hold,) rests on no better evidence than the hypothesis of unity of origin. It has been sometimes asserted that there is less difficulty in assuming the plurality of origin than to explain how all races could have descended from one pair: but science has nothing to do with what is the easiest explanation, we want to know what is the truth.

The accomplished and zealous President of the Ethnological Society, in one of his recent papers, writes, "that mankind consists of many originally created species, and that the hypothesis of unity of races is without foundation."* Mr. Crawford might have added, I think, with equal truth, that the hypothesis of "many originally created species" is equally without foundation.

It has recently become so much the fashion to assert original difference to explain every phenomenon connected with Man, that it has been found necessary to continually increase the number of proto-plasts, until the last writer on the Classification of Man (Mr. Crawford), assumes upwards of forty distinct species. I think it well to quote the words of our great countryman, John Stuart Mill, on the subject. He goes so far as to say, "Of all the vulgar modes of escaping from the consideration of the effects of social and moral influences on the human mind, the most vulgar is that of attributing the diversities of conduct and character to inherent original natural differences."† All that can safely be asserted against the unity of the origin of mankind is, that there is no existing race or species which can be assumed to be the type of the original Man. The assumption of some ideal type of man from which all existing forms have arisen, is not based on any scientific data, and is merely speculation. It is a matter of uncertainty whether we shall ever be able to demonstrate by actual facts the *modus operandi* of Man's origin, but we may be able to ascertain the laws to which he owes his birth.

The remarks I have made respecting the necessity of having facts to support an hypothesis, find an apt illustration in that mythical and poetical subject—the *place* of Man's origin. There is not a continent, and hardly an island, which has not been asserted to be the birth-place of man. Not having facts to support any of these poetical dreams, we need not now concern ourselves with such a subject.

* Transactions of Ethnological Society, vol. i, p. 2. New Series, 1861, p. 554.

+ *Principles of Political Economy*, vol. i, p. 390.

We have some other questions that must be settled, before we come to the place of Man's origin; and in the meantime we may decline, as scientific students, to found any theory on mere tradition. Yet it is strange we should have a learned writer like Baron von Eckstein* fixing the place of man's origin. Writing only in 1860, he says, "Everything points to the region of the sources of the Indus, Oxus, Jaxartes, and Serika rivers. There or nowhere is the cradle. This suits the historian, the politician, the geologist, the geographer." But does this spot suit the anthropologist? If we agree with the geologist, the baron's dogmatic assertions might be of some value. Those friends of fiction will be greatly interested in a work by Dr. Schulthess,† in which he believes to prove most conclusively that Africa was the original Paradise. Whether it was in the neighbourhood of the Gaboon he does not say. Equally powerful claimants there are for different parts of Asia and the island of Ceylon. It is evident, therefore, that tradition is not so positive as to the place of Man's origin as some imagine.

It is necessary to decide the scope and object of our Society. We look upon Anthropology as the Science of Mankind. We shall therefore treat of every thing that will throw light on the physical or psychological history of Man. It will be essentially our object to trace the primitive history of Man. But in doing this we require the aid of the geologist, archæologist, anatomist, physiologist, psychologist, and philologist. It is, therefore, nearly impossible in the present imperfect state of our science to be master of all these subjects. The time also has, perhaps, not yet come when the different sciences can all be brought to bear on the history of mankind. It is frequently asserted that we want more observation before we can generalize on this subject. But I doubt if this be so. We have abundance of observations and facts of a certain kind; but the observations are valueless, because nearly all travellers only see what suits their own preconceived notions. Facts, too, we have in abundance, but they are not of the right sort. For science we must have exact details; but this is what we have not got. It must be our object to decide what are the facts we most want, and collect information on a systematic plan. No country has during the last three hundred years published more works of travel than ours, and no people have had the same opportunity of studying the different races of man: but, unfor-

* Baron von Eckstein in *Zeitschrift für Völker psychologie*; edited by Dr. Lazarus and Dr. Steinthal. Vol. i. part iv. 1860.

† *Das Paradies*. Zurich, 1816.

tunately, little of all these writings and observations are of any value to science. While men at home were dealing in assumptions, and performing the part of special pleaders for their own pet dogmas, we could not expect anything else from travellers. It must be our object to get travellers to give up all theories, and simply collect reliable facts. Another cause of the comparative uselessness of the accounts of travellers is the want of honesty in telling what they really saw. Some fear shocking public opinion, while others indulge in exaggerations for the sake of the excitement which their narrative produces in the reading public. Missionaries have had grand opportunities of studying the characteristics of uncultivated nations, but their narratives are proverbially useless to science by reason of the self-glorifying accounts of the results of their own labours. Some of the mildest people in the world have been called "cannibals" and "lowest savages," when there has not been a shadow of truth in the charge. But, generally speaking, travellers have not been to blame; the fault lies with the cultivators of science at home.

And here I must touch on a subject of deep importance. We have to found a great science, and we shall want labourers abroad as well as at home. These labourers to be of any real service to science must receive some preliminary training. They must have all nursery tales eradicated from their minds, and be taught to seek for facts and search for truth. The Anthropologist requires training, like the botanist, the zoologist, or the geologist. But this training can never be effected by a society like our own. Indeed such a scheme does not come within our object. It must, therefore, be done by the public. The Government must give to Anthropologists the same aid which it renders to the geologist. Surely it is not reasonable that we should care more for the extinct than for living forms of animal life. While it is the duty of Government to aid the study of the Anthropologist, it is also the duty of our Universities to make the Science of Mankind a special subject of study. I look forward to the day when all our Universities shall have professors whose sole study shall be the philosophy of mankind. In the political world the subject of "race" has been playing so prominent a part that the dullest legislator must begin to see that political institutions are not simply the result of the statesman's genius, but that there are higher laws in operation, to counteract which all his efforts are useless. It is true that in the present state of our science we can offer no positive dogmas to the politician; but we see enough to know that laws are secretly working for the development of some nations and the destruction of others; which it is both the province and the duty of the politician to assist in

discovering. We must go on working as best we can, and ere long the public will see that it is for their own interest, and for the benefit of humanity at large, that the scientific study of Man shall be made a part of national education.

While, however, State aid is certain to come in time, we must at present appeal to private enterprise to assist in carrying out what is, to a great extent, national work. And one of the best means of helping to do this is by the establishment of a good and reliable museum. In this country there is really no ethnographical museum which is at all worthy of the British nation. With better opportunities than any other people, our ethnographical museums are still very inferior and imperfect. It will be our duty not to care so much for collecting a museum of our own, as to assist in forming one that shall be worthy of the country. How this can best be carried out must always be a matter for earnest consideration. In the meantime this society will commence forming a museum; but I think we ought always to be ready to give up anything that will be for the benefit of the public or the cause of science.

But there are other duties which will demand our more immediate attention; and I will briefly touch on some of these, as it may serve to illustrate how we purpose to carry out the work we have undertaken.

Much of the future success of the Society will perhaps depend on the character of the papers read at our meetings. I suggest, therefore, that, as far as possible, it will be advisable, in the present confused state of our science, that we should give preference to such papers which have for their object the removal of some of these mysteries. To-night we will discuss whether we shall go on playing with the so-called science of man, or whether we shall be content to give up all dogmas, confess our ignorance as to knowing anything about the laws regulating man's origin or development, and be willing to begin *de novo*, only basing our opinions on actual demonstrable facts, and arguing solely from the logical inference from such *data*. If we decide on our method to-night, we can then go on to discuss at our next meeting the terms we agree to use. There is an absolute necessity we should endeavour to agree on this point, for science can make no advance, while hardly two persons use such an important word as "race" in the same sense. As a new science, which we hope to see popular, I trust that an endeavour will be made to render the terms we use as simple as possible. We had better spend the whole of this session in debating this subject, in order to come to some general agreement, than rush madly on to the discussion of

the subject, which we cannot argue with any profit, until we have settled the meaning we each attach to the terms we shall use in our warfare. Various subjects will be brought under consideration, and amongst others the question as to how far it would be advisable to make use of the terms of the phrenologists in our minute descriptions of the crania of races of man. We, of course, cannot accept any such dogmatic system as a basis of work; but we must see how far it will be advisable to adopt the nomenclature of the phrenologist for describing human crania. The *Manual of Ethnological Inquiry*, put forth by the British Association, has already recommended the expediency of using the terminology of the phrenologist, and such a recommendation has, some think, tended to retard the rapid progress of cranioscopy. Phrenology, as a system, we cannot accept; but we are bound to inquire how far it is founded on true principles. I presume that we shall nearly all be disposed to admit fully that the form and quality of the brain in some way indicates the intellectual and moral character of the man; but we must not rush hurriedly and build up a system, or accept any system which is founded on this general admission. The phrenologists have hitherto paid too much attention to mere form, and not enough to quality, which is quite as important. Nor must we accept such a dogma as that propounded by Liebig, that the cerebral action must be proportionate to the mass of the brain. On the contrary, we must seek for a solution of many of the contradictions which surround this subject, in the minute histological anatomy, or in the chemical constituents of the brain of the different families of man and the lower animals. Schlossberger has already affirmed that there is less fat and more water in the brain of children than of adults. If we take this with the dogma of Moleschott, that "Without phosphorus there is no thought," we shall see the value of chemical and microscopical investigation on this subject. The exact relation which thought bears to some form, quantity, and quality of the brain, is as yet uncertain; all we now know is, that they are connected: but it is left for us to discover the exact relations.

It is not a little remarkable, that amongst all the journals devoted to different branches of science, there has as yet been no independent journal for the interchange of communications from anthropologists in different parts of the world. The advent of our Society will enable such a journal to be founded. This journal will, however, not be under the influence of the Society, further than engaging to print our official reports. It will be for the use of, and a medium of communication between all anthropologists. I need hardly say how valuable such a journal will be to us as a Society, and indeed for

science generally, if it is only conducted in that spirit of moderation, fairness, and freedom from all party or personal bias, which is at this time demanded.

In this Journal the reports of our meetings will be published quarterly; and it is hoped that by so doing there will be a constant and sustained interest taken in the works of the Society. Long memoirs will be only given in abstract in the journal, but they will be published at length at the discretion of the council, and delivered to the fellows in a separate publication.

In selecting works to be translated, we shall be guided by a desire to introduce books into this country, which, while being useful to the student and teacher, will at the same time help to give the reading public a better appreciation of the object and extent of anthropological science. The council will not simply favour the translations of works, in the opinions of which they agree, but will aim at introducing those works which best represent the prevailing opinions respecting Anthropology on the Continent. The importation of foreign ideas and modes of treating our science cannot fail to produce beneficial results.

Another important feature in our plan is the appointment of local secretaries in different parts of the world. It is well known that there are many who are anxious to render some assistance to science, but do not know what to do, as they are ignorant what sort of information science requires. If our local secretaries are carefully selected, and proper questions and instructions are sent to them, I look forward with much hope to the benefit that will accrue to science from such a plan. The council invite the Fellows of the Society to nominate any gentlemen for local secretaries whom they believe willing to render service to the society and to science.

Such, then, are a few of the most important self-imposed duties we have undertaken. I have heard it stated that there are societies now existing in the metropolis who do the same work. But such a statement is made in ignorance of what we intend to do. I do not hesitate to affirm that we propose to do work which is not even attempted by any existing society. Whether such existing societies could have been moulded to do the work we have undertaken is another matter. The question as to whether we have done well to found this society is one which cannot be answered at this time. We must be content to leave that to the future historian. We ask for judgment, not on the promises we make, but on the work we perform. Whatever be our future, I believe that the founders of this Society are fully sensible of the vast work they have undertaken, as well as of

its importance. They are fully conscious that to carry out their duty well, it is necessary to have a very considerable number of members. The first meeting of the friends of this society only took place about six weeks ago, and now we have 120 members. So far, therefore, all has gone well. More yet remains to be done; but the council trust that the members will make the society known amongst their friends. Support will be sure to come when it is seen that we really mean work; and in the meantime let all strive to gain the number of members by which we can work the society with effect and with benefit to the cause of truth and science.

It is true that some who were naturally thought to be interested in our work have not yet joined; but nearly, without exception, every one who has been asked to help us has admitted that, if we carry out our prospectus, we shall be supplying what is one of the great wants of the age. Nearly all have admitted the desirability of our plan; but some have contended that we should never gain support enough to carry out what we propose. By the prospectus it will be seen that we are essentially a publishing society. The translation of foreign works alone is an undertaking of immense importance in the present state of science. We shall endeavour to print works of such value that no public or private scientific library will be complete without them. What a vast *impetus* will these works, with a quarterly journal, give to the study of Anthropology! Whether this be so or not, our reward will be that we give to the public an opportunity of studying Anthropology, which they have never yet had. The more support we gain the greater will be the success of our labours.

I know only of one serious objection (if such it can be called) which has been made to our work, and it is "That the time has not yet come for the formation of such a society; and that we should wait until the public mind was ready to take more interest in what we do." But are scientific men to wait for the public to take an interest, before they begin to clear away the misty traditions in which their science is enveloped? Are scientific men to wait patiently until antiquated prejudice is removed, by some supernatural agency, from the public mind, before they begin to study questions which are of interest, not to the few initiated, but to the whole civilized and indeed uncivilized world? No! it is our duty to clear away the encumbrances with which dogmatism and ignorance have enveloped the study of Man, and we must show the public that the origin of Man is a question of physical science which can have no light thrown on it by authority or tradition.

We shall then have to go on to show that the attempt to discuss

at present the unity or plurality of origin for mankind is really nothing better than child's play. We shall always remember that even unity of species does not necessarily include unity of origin; and that with plurality of existing species, the *possibility* of the unity of origin cannot be denied. It has been stated that the promoters of this Society were composed of "advanced liberal ethnologists." Such a statement I believe to be entirely an error. I presume the "advanced" ethnologists must be those who can discuss the unity or plurality of man, and those who can write learned papers and take part in minute discussions on the classification of man! These are the advanced ethnologists, who are certainly discussing questions very much in advance of myself or my associates.

For years past there have been public discussions going on as to the unity of man's origin. As matters now stand, this discussion is simply arguing in a circle. It cannot yet be fairly discussed on scientific grounds at all. Before any scientific discussion can be held we must know far more of the laws regulating the intermixture of the different races of man. What we know on the subject is as yet hardly worth calling science. M. Broca, the accomplished secretary to our sister society in Paris, has stated the known facts; but the question is still in a most unsettled and unsatisfactory state.

Many intelligent persons now believe that Ethnology merely attempts to solve the question whether there was unity of origin for the different races of man. We shall therefore do well to make it known that (for the present) Anthropology is not in a condition to give any answer to that question. There are a host of subjects which have to be decided before we are in a position to give even an approximative answer to the question of the unity of mankind. The unity of mankind is an article of faith with many estimable persons, whose opinions deserve respect, and therefore, as such, we dare not, and ought not, to discuss it. We can only discuss it as a scientific hypothesis, and as President of this Society it will be my duty not to allow this dogma to be attacked or defended, except as a scientific hypothesis. I shall apply the same check to any other article of faith, and not allow it (as such) to be discussed in this society. The theologian (as such) has no right to interfere with the conclusions of physical science; and the man of science (as such) can know nothing of matters of faith. It must, therefore, be distinctly understood that we are formed into a society for the strict investigation of the science of Man, and that we must have the most perfect freedom of action and expression in all our discussions; not a mere

spurious professed liberty of thought, but something real. As scientific men, we must not be ashamed to own our ignorance, and say—

“All we know, is,
Nothing ‘yet is’ known”—

either respecting the origin of mankind or most of the important laws by which humanity is now governed.

There are many other points on which I ought to dwell, and amongst others, how we can best carry out our objects at the British Association. I trust I shall offend no member of the Royal Geographical Society when I say that it is utterly impossible for the science of Man to make any progress while it only takes a second and subordinate place in Section E. I believe I shall be supported by all who know the working of the British Association, when I say that the position Ethnology holds there is most painful to all those who are any way conscious of how that subject should be studied.

It will be for the Society to consider this matter, and the promoters of the British Association—always anxious to do all they can for the advancement of science—will, I am sure, be ready to adopt any plan which they think would be better for science than the present. Anthropology may be compared to the last volume of a work on Zoology, with perhaps an appendix. No doubt, therefore, the proper place for Anthropology is either in section D, or in a sub-section immediately connected with students of the other branches of animal life. Ethnology was formerly a sub-section of the zoological department, and what *scientific* consideration induced the government of the Association to remove it from its natural place, I have never been able to discover.

In drawing these hurried remarks to a conclusion, I would wish strongly to impress on my fellow-labourers that we have undertaken a most solemn and responsible duty. The time has gone by when the questions we are going to discuss could be evaded. Thanks to the spread of thought and liberty, the public demand that all subjects connected with Man shall be freely and openly discussed. They begin to realize the fact that there is nothing to fear from truth. The cry of “Danger” may be raised, but the public will no longer respond to it. They have heard it so often, that it produces no effect. Astronomy and geology have each been assailed as they have dared to expound the truths of nature. Some faint outcries have been heard at the discussions of the ethnologist, but their denunciations have never had a scientific value; and the time is yet to come when some mad attack may be made. It is said “that a burnt child dreads the fire,” but it remains to be proved whether some men will ever learn from experience. Whatever may happen, we must go on manfully with

our work, and neither turn to the right nor the left, to notice the odium which ignorance, fanaticism, or jealousy may cast at us. Public opinion has become so much altered that I do not anticipate such a result. On our part, we must be careful never to attack the religious conviction of any one. We have no right to attack or give any opinion on religious or theological subjects. Our duty is simply to seek for truth by patiently collecting data, and then carefully and humbly endeavour to decipher the meaning and import of those facts. I have heard it remarked that all recent discussions respecting Man have been mingled with levity; which should certainly not be introduced into any scientific discussion. We must be careful to avoid this. What we now want are earnest and real lovers of truth. Astronomy and Geology both have their wonders, but Anthropology has wonders equally great to reveal. We have had the enthusiastic astronomer and geologist, and are we never to have any earnestness in the study of mankind?

Let us, then, show that we too can be earnest in our study, as well as the geologists or the astronomers. But let it be known we are as yet only groping in the dark, and know not yet what to study, or hardly what facts we want to get, to found our science. We have not only to found a science of Anthropology, but we have to do what we can to form some anthropologists. We must not be daunted, but remember that our work has received the best wishes from many a scientific veteran, and deep regrets that they are unable to aid us. The work of this society must depend on young men who are ready to make it their study. Our success so far is all that can be desired. Thanks to a united council of workers and to our zealous and brave honorary secretary, we have within a few weeks founded a society, and commenced work in earnest. With such officers and such a council, I am content to be the humble steerer of our vessel, knowing that my course is already settled in our prospectus. This will be my sole guide and the path I am bound to follow. We have faith in the thinking public, and know that we shall be supported as long as we keep faith with them.

Let us remember, too, that science is not advanced by mere numbers. If we meet here as scientific brethren, and discuss the questions before us calmly and earnestly, as men ought always to discuss—whatever our numbers may be—we shall make more real progress in scientific discovery than by holding huge meetings where passion and ignorance drown both reason and common sense. Let us, too, not be daunted when we see our sister society, in Paris, surpassing us in papers and discussions. We must remember that they have a large band of trained men of science, whose sole duty is the investi-

gation of the problems which we attempt to solve; and that they possess some advantages which are not yet within our reach.

In conclusion, let me quote the words of a man whose death was such a great national loss. These sentiments, I think, are most appropriate to the present occasion, and coming as they do from the large hearted Edward Forbes, they must command the attention, if not obedience, of us all. He beautifully says,*

“The highest aim of man is the discovery of Truth; the search after Truth is his noblest occupation. It is more; it is his duty. Every step onwards we take in science and learning tells us how nearly all sciences are connected. There is a deep philosophy in that connection yet undeveloped; a philosophy of the utmost moment to man; let us seek it out. The world in which we live is a beautiful world, and the spirit of Omnipotence has given us many pleasures and blessings, shall we not enjoy them? Let us refresh ourselves with them thankfully, whilst we go forth in our search after Truth. We are all brethren, but it has pleased God variously to endow our minds. Some delight in one thing, some another. Some work for the good of the Body, and some for the good of the Soul. Let us all work together in fellowship for our mutual happiness and joy. Wherefore should men quarrel one with another because they hold different doctrines? Such as seek for Truth in the right spirit sympathise with each other, and, however opposite may be their present opinions, revile them not, but assist in their development; knowing, however wide apart may seem the paths they have chosen, one goal is aimed at; and if persevering, both must meet in the one wished for temple. Let those who feel the spirit to develop the Wisdom of Creation, and to act for the good of their fellow-men, strong within them, unite together in a bond of fellowship, each brother devoting his time and his energies to the department for which he feels and proves himself best fitted, communicating his knowledge to all, so that all may benefit thereby, casting away selfishness, and enforcing precepts of love. By such means glory shall accrue to his order, so that it may wax powerful in intellectual strength, and become a mental and a moral safeguard to the world, and a bond of union among all nations.”

Thanking you for your kind attention, I will only add, may such sentiments always animate the Fellows of the Anthropological Society of London.

* *Life of Edward Forbes.* 1861. P. 195.

Anthropological Society of London.

4, ST. MARTIN'S PLACE, TRAFALGAR SQUARE.



HIS SOCIETY is formed with the object of promoting the study of Anthropology in a strictly scientific manner. It proposes to study Man in all his leading aspects, physical, mental, and historical; to investigate the laws of his origin and progress; to ascertain his place in nature and his relations to the inferior forms of life; and to attain these objects by patient investigation, careful induction, and the encouragement of all researches tending to establish a *de facto* science of man. No Society existing in this country has proposed to itself these aims, and the establishment of this Society, therefore, is an effort to meet an obvious want of the times.

This it is proposed to do :

- First. By holding Meetings for the reading of papers and the discussion of various anthropological questions.
- Second. By the publication of reports of papers and abstracts of discussions in the form of a Quarterly Journal; and also by the publication of the principal memoirs read before the Society, in the form of Transactions.
- Third. By the appointment of Officers, or Local Secretaries, in different parts of the world, to collect systematic information. It will be the object of the Society to indicate the class of facts required, and thus tend to give a systematic development to Anthropology.
- Fourth. By the establishment of a carefully collected and reliable Museum, and a good reference Library.
- Fifth. By the publication of a series of works on Anthropology which will tend to promote the objects of the Society. These works will generally be translations; but original works will also be admissible.

The translation of the following work is in preparation by the Society :—

1. Dr. Theodor Waitz, Professor of Philosophy in the University of Marburg. *Anthropologie der Naturvölker*. 1861. First Part.

The translation of the following works will be recommended :—

2. A. de Quatrefages. *Unité de l'Espèce Humaine*. 8vo, Paris, 1861.
3. Prof. Rudolph Wagner, of Göttingen. *Bericht über die Arbeiten in der allgemeinen Zoologie und der Naturgeschichte des Menschen*. 8vo, Berlin. 1859-60-61.
4. Broca. *Sur l'Hybridité Animale en général, et sur l'Hybridité Humaine en particulier*. 8vo, Paris, 1860.
5. Gosse. *Mémoire sur les Déformations Artificielles du Crâne*. 8vo, Paris, 1855.
6. Gratiolet. *Mémoire sur les Plis Cérébraux de l'Homme et des Primates*. 4to, Paris, 1855.
7. Pouchet. *Pluralité des Races Humaines*. 8vo, Paris, 1858.

Sixth. By the appointment, from time to time, of various Committees authorized to report to the Society on particular topics which may be referred to them; the results of such investigations being in all cases communicated to the Society.

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Preparing for the Press—

A TRANSLATION FROM THE GERMAN

OF

ANTHROPOLOGIE DER NATURVÖLKER.

By DR. THEODOR WAITZ, Professor of Philosophy in the
University of Marburg.

WITH ADDITIONS AND CORRECTIONS BY THE AUTHOR.

